Of the Church—By the Church—For the Church

Luther League Review

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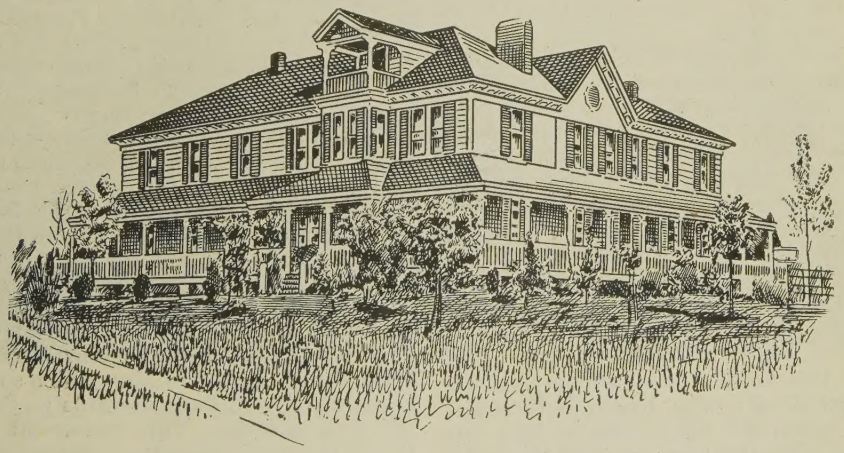
The National Lutheran Home for the Aged,

WASHINGTON, D. C.

WE present a view of the National Lutheran Home for the Aged, located at Washington, D. C. The Home stands on high ground overlooking the city. From the front veranda one may see the gilded dome of the National Library, the Washington Monument and many of the conspicuous buildings of the Capital.

The present building will accommodate about 25 persons. There are only ten in the Home at this time, two having died during the winter.



The first steps toward the founding of the Home were taken by the General Synod in 1889, when an appeal was made for some one to provide the site. In response to this appeal Mrs. Sarah Utermehle, a member of the Church of the Reformation in Washington, gave the valuable property, consisting of 27 acres of land, lying within the District of Columbia.

The generous donor paid $30,000 for the site, and transferred it to a Board which had been duly incorporated under the title of the National Lutheran Home for the Aged, whose objects were set forth as follows:

"To provide for aged members of the Evangelical Lutheran Church in the United States, and others, whose circumstances may so require, a comfortable residence, with board, clothing, employment, medical attendance and such other comforts as Christian brotherhood may dictate."

The General Synod approved the constitution of the Home, and all the property of the Home was transferred to the General Synod, which body appoints the Board of Trustees. An apportionment of 5 cents per member was asked for the support of the institution. At the last meeting of the General Synod a full report was made to the Synod of the condition of the

Home, and henceforth the Church can expect to hear regularly of the good work of this noble charity. There is still a small debt resting on the Home, incurred in erecting the present building, as shown in the accompanying cut.

But the Trustees were empowered by the founder, Mrs. Utermehle, to sell 10 acres, which at any time could be done, and the debt extinguished.

But the judgment of the best men of the Board is that the real estate should be held until it shall have become much more valuable, as it undoubtedly will, with the assured growth of the city in that direction.

The present organization of the Board is as follows: President, Rev. W. E. Parsons, D.D ; secretary, Mr. I. C. Slater; treasurer, Mr. A. F. Fox; members, C. S. Albert, D.D., Wm. M Baum, D.D., J. G. Goettman, D.D., Samuel Domer, D.D., M. W. Hamma, D.D., George Ryneal, Jr , P. V. De Grau, Fred. P. Stieff, D. K. Ramey. D. F. Lafeau, G. G. Burnett, John C. Parker, Jacob Frick.

Applicants for admission into the Home must be over 60 years of age, must be members of the Lutheran Church, with no chronic disease, and must pay an admission fee of $200 if under 70, and $150 if over 70 years of age.

This entrance fee is held in trust for funeral and other expenses at death. The readers of the REVIEW who may visit Washington at any time are invited to visit the Home. Any questions as to admission, or other matters, may be addressed to Mrs. A. V. Hamma, President of the Board of Lady Managers, or to the President of the Board of Trustees, Rev. W. E. Parson, D.D., 309 New Jersey avenue, S. E., Washington, D. C.

Easter Aftermath

Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the Cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father.—*St. Paul.*

The Holy Communion

With the inspiration and quickening which have come to our hearts from the impressive services of Palm Sunday, Holy Week and Easter, when we recall the large Easter communion, there arises the query, Why should the Whitsunday communion be enjoyed by a much smaller number of our Church members ? If there is any festival in all the round of the Church year when God's people ought to come to the table of the Lord that festival is the festival of Pentecost. When we recall the explanation of the third article of the Creed, and at the same time consider the importance of the day of Pentecost to the Christian Church, then surely the sacrament whose importance is so great in the work of the Church ought, on that day, to be especially desired by every member of our congregations.

Is it not time that Lutherans begin to realize that four times a year is altogether too seldom to celebrate the Holy Communion ? And what shall we say of the practice of many of our church members—namely, the partaking of the communion but once a year at Easter ? It seems to us that there ought to be a determined, persistent, unflagging effort made to change this. One way will be for every League member to see to it that he partakes of the sacrament whenever his church observes it A careful, prayerful study of the sacrament of the altar ought, in every case, to make us desire earnestly to partake of it frequently. Yet, again and again, church members declare that they do not come to the Lord's table because they have had it drilled into them that the communion is such a very solemn thing, that they must be very sure that they come worthily, for otherwise they commit a great and grievous sin, and instead of the heart being filled with a great desire it is filled with a continual fear, which so often keeps them from the communion. Surely, this is a mistake. This sacrament being one of the very greatest evidences of our Saviour's abiding love ought to be so attracting that with great desire we should desire it frequently, and be drawn to it with hearts full of love and gratitude. We are convinced that it will be a great gain for our Church and for each member when every communion is as largely attended as the Easter communion.

WANTED. — Agents for the REVIEW. Liberal commissions. Write for territory at once. CORNELIUS ECKHARDT, Bus. Mgr., 1306 V street, N. W., Washington, D. C.

A Prayer House in India

ABOUT a year ago Rev Noah E. Yeiser, the Lutheran missionary at Narasarowpet, India, wrote a letter to the *Lutheran Observer* describing a prayer house in India. Through the kindness of the *Observer* we are permitted to print the letter and the accompanying engraving.

Rev. Yeiser said: "The accompanying picture will at once show that from an American standpoint there is nothing great or suggestive of greatness in the rude frame of a few logs and sticks inefficiently put together in somewhat the form of a shed, but which you would not regard as either durable or fit for any purpose but perhaps to use temporarily for the shelter of cattle while a barn is being built.

To all the smiling, happy faces seen crowding together under the frame work of the new prayer house (for such this is), this frame is, however, the result of an undertaking and effort greater than any this congregation has ever ventured upon. So great an undertaking was, however, not entered upon blindly or in haste, but what you now see in the picture is the result of, first, at least two years' agitation and one year of united effort of a congregation numbering about 60. They do not think as you do about what they have accomplished in the above stated time, but with much pride point to their three dulam (three beam) prayer house going up. The greatest undertaking of their lives is now sure to be accomplished, because the missionary has come to their aid, and induced conference to sanction enough help to pay for all the materials needed at the house.

"The spaces between the posts upon which the rafters rest have been closed in with a mud wall since this picture was taken, and a door placed in the center of the side crowded with the most people. The roof, of zuppa (corn fodder), has also been put on, and the house smeared, both inside and outside, and whitewashed. This was, indeed, a great undertaking for the people of the Irlapad congregation, and several times they sent committees to tell me that they can never expect to get through with this gigantic task. The house is, however, now completed, and I suppose there is hardly a congregation in America who could love their church more than these people do this, their prayer house.

"This prayer house may be regarded as

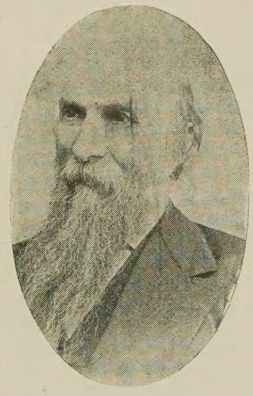
the one erected by the gift of the Friesburg, N. J., congregation. Though the money was given nearly two years ago, the prayer house was only finished a week ago. I wish, however, now to inform the donors that prayers are being conducted in this house regularly; and though this may seem to them a very superficial house, let me assure them that the people here do not so regard it, but regard it as something far exceeding any previous effort of their village. The teacher at this place is somewhat in advance of most of his class, and as a mark of his special interest and genius, a little mound of mud formed into a pulpit, surprised the missionary when he visited this village. It was the best he could accomplish, and it is a step in advance to the indifference shown by many teachers and congregations.

"I can most heartily say that I do rejoice with the Irlapad people, and congratulate them in having carried to a successful completion what was to them so great an undertaking. I also unite with them in thanking the donors for the help sent them, and pray God's blessing both on them and the people who will hereafter assemble in this prayer house to worship the God of all."

Dr. Loy's Golden Jubilee

An event of double significance occurred on March 17, when Rev. Matthias Loy, D.D., of Columbus, Ohio, celebrated his seventy-first birthday and the fiftieth anniversary of his ordination.

Dr. Loy was born in Cumberland



REV M. LOY, D.D.

County, Pa. He entered the ministry in 1849 and served several charges in Ohio until 1864, when he became editor of *The Lutheran Standard*. For 26 years he had charge of the paper and much of the reputation it gained was due to his efforts. In 1865 he accepted a professorship in Capital University, and from 1881 to 1890 was president of that institution. He is now dean of the university. In 1860 he was chosen president of the Joint Synod of Ohio and held the office until a few years ago.

The doctor, who is enjoying vigorous health, spent the day pleasantly at his home with his wife, children and grandchildren. Dr. L. H. Schuh, his son-in-law, extended the congratulations on behalf of the family, to which the venerable father made a very touching reply.

A Dedication in India

On Sunday, January 20, a new church was dedicated at Rayapudi, 18 miles north of Guntur. The congregation at this place is one of the oldest in the mission, having been established in 1863, and has sent out quite a number of native workers. The old church was built by the Women's Home and Foreign Missionary Societies of the Central Pennsylvania Synod as a memorial to Mrs. Dr. Unangst. It was erected in 1892 under the direction of Dr. Unangst and was destroyed in the fall of 1897 by the rising of the Krishna River. The one just dedicated was built in its place by the same societies, the congregation itself contributing one-third of the cost. This was one of Dr. Unangst's favorite congregations, and now this new chu.ch stands, as the old one had done, as a constant reminder to the people of her who for so many years shared his labors with them. It is a neat and substantial brick building, in dimensions 20 x 32 feet.

From a Badge Purchaser

"Received the 25 badges which you mailed to me. Am well pleased with them, and they give satisfaction. Would not give my badge for twice what I paid, if I could not obtain another. Every member of the Luther League should wear one."

This is the official badge. Send to the business manager for price-list and discounts.

The Loyal Helpers

A Young People's Story with Larger Meanings

By Leander S. Keyser

Chapter IV.—A Religious Nomad

"What's wrong with my sentiments?" queried Horace, somewhat sharply. "Isn't one church just as good as another?"

"Not for you and me, Horace," Robert replied. "Our duty lies chiefly with the church whose doctrines we accept and with which we are identified. You and I are members of the Lutheran Church. How did you come to be a Lutheran?"

"Oh, I suppose it just happened," responded Horace lightly. "I got into Lutheran associations for a while, and—and liked them pretty well, and when I was ready to unite with the church, I naturally went with my associates."

"Then it was only a matter of chance—your joining the Lutheran Church? You think God had little to do with it?"

"Oh, come now! No sarcasm and no cant. Why are you a Lutheran?"

"I'm very glad to answer that question," Robert promptly replied. "First, God gave me my birth in the Lutheran Church, for which I cannot be too thankful. My second birth also took place within her fold. I do not deny that these circumstances, which I believe were providential, had much to do with my ecclesiastical choice. But there is another reason for my being what I am. I am a Lutheran by conviction."

"In the name of sense, what do you mean by that?"

"You have seen our Lutheran catechism, haven't you? And you know something, at least by hearsay, about our noble Augsburg Confession, which all Lutherans accept. I have studied those documents honestly; my pastor has explained the points I did not at first understand, or that I might have misunderstood, and so I was thoroughly convinced that the doctrines and principles of the Lutheran Church are in full agreement with the teachings of God's Word. I accept them heartily. I could not accept without reserve any other system that I have studied. That is what I mean by being a Lutheran by conviction. It binds me to my church with hooks of steel. With me it is not a matter of sentiment, but of principle."

A kind of leer sat on Horace's face while this statement was being made.

"I should say that such principles, as you call them, would make any man a first-class bigot!" he declared. "You think you and your church all right and the other churches all wrong! Of course, in your estimation, the others are nothing but gross errorists!"

"Hold on, Horace," Robert interposed. "Let us be calm, and look at this matter in a judicial spirit. I am not the narrow sectarian you think me. For me the Lutheran faith is the correct one. I accept it with all my heart. But I do not call in question the honesty, intelligence or Christian character of people who cannot see every point as I see it. If they sincerely accept their own doctrines, I respect them, and gladly acknowledge that they are laboring in the part of the Lord's vineyard in which they belong."

"Then what's the difference where one belongs?"

"There is a great deal of difference. Every man should have convictions. If he has no convictions, I do not see how his religious and church life can have any stability about it, or how he can feel any real joy and enthusiasm in the advancement of his church."

"Well, I believe in being a Christian, not a sectarian. If we can get men to be Christians, it won't matter much to what particular denomination they belong."

"As if those who are Lutherans by convictions were not Christians! As if they were necessarily sectaries!" said Robert, with some heat. "That does not follow by any means, friend Horace. It is what would be called a *non sequitur*. For my part, I think there is a good deal of Christian grace in having honest convictions and standing by them. I have not found those persons who have no real attachment to any church the best-tempered or most consistent Christians or the most faithful workers in God's cause."

"That's a reflection on my Christian character!" burst out Horace hotly. "I won't stand it. You can't discuss the subject, I see, without flinging stones at your opponent. It's no use to argue with you. So Good day, sir!" And he sprang to his feet and bolted for the door.

"Wait a moment, Horace," pleaded Robert, calling after his irate visitor. "Don't go away angry. Let us discuss the question calmly, and try to get the truth—"

"Good day, I say!"

And Horace clattered down the stairway in hot haste.

"Well! well! I'm sorry," reflected Robert, flinging himself into a chair. "Perhaps I spoke a little too plainly. He touched me, I confess, when he insinuated that I was a sectarian and not a Christian. But then, if he is such a good Christian himself, why should he be so hot-headed? Still, I should have spoken more guardedly."

Horace walked rapidly up the street toward home. After he had gone a few blocks he began to cool off. Then he felt that perhaps he had been a little hasty. Being a young man of variable moods, he quickly relented and regretted having spoken so sharply to his friend.

"Of course, I suppose he thinks he's right

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just as I think I'm right," he mused. "I guess I have been a little lukewarm toward the society of late, and I must try to do better. Let me see, I haven't been at a meeting for three or four weeks. I'll go next Sunday evening. I seem to feel better since I've spoken my mind to Robert, who belongs to the inner circle of the society—the Loyal Helpers, as they call themselves." He walked on a half a block absorbed in thought. "Ah! I know what I'll do. I've got a scheme. It's just the thing."

During the next few days he revolved his "scheme" in his mind, but said nothing about it to any of his fellow-members. By the time Sunday evening had come he had fully made up his mind. It was a very simple plan, with nothing mysterious about it whatever, and yet the sequel was quite unexpected. When the leader of the meeting asked whether there were any announcements, Horace secured the floor and said:

"I wish to invite the members of the society to my home next Thursday evening—just for a little informal gathering. Every one is invited, and I hope all of you will come."

"The society will please remember Mr. Phelps's invitation," said the leader, dismissing the meeting.

It is strange how perversely circumstances will sometimes combine to bring about certain results. No doubt Horace's invitation was extended in perfect good faith, and accepted in the same spirit by the silent consent of the members; yet, as the sequel will show, it was a most unfortunate affair. In the first place, Thursday evening turned out to be dark and misty, and that kept several members from venturing out. Several others had previous engagements, among them Amy Gilmore and Robert Oberweld. Mollie Good was kept away by an unexpected visitor from a distant town. Mr. Daily, the pastor, was sent for at the last minute to call on a sick parishioner. The president of the society was kept away by an accident.

Oddly enough, only six members found their way to the party, and most of them lacked the qualities that make an evening gathering a social success. Willard Balford contrived to come, though a little late, but he felt the embarrassment of the situation, and was not in his best mood.

Worst of all, the young host could not disguise his anger and disappointment. He became sullen, and brooded over the absence of the leading members of the society. He believed that they had purposely snubbed him. As likely as not Robert Oberweld was too spiteful to come to his house after their quarrel. Well, he was a pretty Christian, any way! As if to add to his chagrin, Horace's cousin, from another city, had come to visit him, and it was a terrible humiliation to have his relative see how unpopular he was with his society. His sulky humor put constraint on all of his guests, who really spent a miserable evening, and were glad for some pretext to excuse themselves at an early hour.

"Horace should have found out beforehand whether this would be a convenient evening for the members to come to his party," said one of the guests on the way home.

"That's the trouble with Horace," was the reply. "He always acts too hastily and without consultation with the other members, and then if his plans don't succeed, he gets miffed about it. I'm afraid he feels terribly cut up over the party this evening."

Willard tried to smooth things over for Horace, as he was leaving him, by saying: "I am sure our members were detained by circumstances they could not control."

"I don't care about discussing it," said Horace shortly. "They've simply proved how little they care for one who doesn't belong to their own clique, that's all! They'll hear from me, and that in very short order, too!"

"Oh, now don't—"

"Good night. I'm in no mood to discuss the subject further."

The next day Horace carried out his threat. He sent the following note to the president of the society:

"Please grant me a letter of dismissal from the Lutheran society to the young people's society of the Market Street Church. Be kind enough to send it at once and without parley."

No amount of argument, dissuasion or explanation would induce him to reconsider his decision. He declared that he was no longer "comfortable" in the society of the Stone Church; he believed that he would feel more "comfortable" among the young people of the Market Street Church, which was a church of another denomination; he was sure that that society would never make "such a bridge over a member's nose" as the Lutheran young people had made over his. When it was explained that no slight was intended and ample apologies had been made, he fell back on his old argument:

"Oh, well, it makes no difference to what society or church one belongs, just so one is a Christian. We are all serving one common Master, and striving to get to the same place."

This pious platitude secured him his letter of transferrence in short order.

"I'm not surprised at this turn of affairs," averred Robert Oberweld. "His practice is only the logical outcome of his principles. A stream can never rise higher than its source. People who have no convictions will drift."

(To be continued.)

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CORNELIUS ECKHARDT, Bus. Manager,
1306 V street, N. W., Washington, D. C.

A Leaguer in Cuba

A PHILADELPHIA Leaguer, who is connected with the hospital corps in Cuba, has, during the period of his enlistment, corresponded regularly with a friend in Philadelphia, who has permitted us to see his letters, and from which we make some selections, showing his interest in his work and what is doing by our soldier boys in Cuba:

" Well, I am in a quandary. Whether to stay in my three years or to go out at the earliest opportunity—that is the question. When I think of home, I want to get out; when I think of how well I have felt on the whole, and how happy, I feel like staying in. I trust that when the time of action comes the light will be given me to choose wisely and well. The sun and moon and stars go on their daily and nightly journeys here much the same as they do at home. The rattle and bang of the street noises are replaced by the ambulances and escort wagons, and by the multifurious calls of multitudinous bugles. Evening amusements give way to early sleep, and 9 a.m. breakfasts to 6.45 mess. As the season goes on and the sun gets up earlier so will we.

" Routine life is never quite as congenial as one of change. There is an exhilaration to a young man in a constant move. But notwithstanding that, it is remarkable how quickly we drop into routine again. Imagine dropping into a new camp at 4 p.m. and finding a place to eat mess and be comfortably ensconced in your ' little bed ' by 7, tired and sore from an 8-mile walk over the hills after a week without exercise.

" Such a beautiful country as this is ! ' The Hills of Peace ' so bright in their green with the brilliant sun on their brows, and then the pretty shaded valleys, with bits of pools where a fellow can take an exhilarating wash. There is a waterfall near us that is quite ' scenic ' (if that word describes it). The stream is dammed to give a water supply to a large house, and formerly a mill, and the surplus water comes over the rocks in good style, about 40 feet in width and a drop of about 20 feet. There is a brickyard not very far from us that interested me. The bricks make red—as Philadelphia bricks do—showing a trace of iron in the clay. But they use brush for fuel. The little donkeys (two to five being driven tandem) hauling a large cart with wheels 8 feet high (in some cases) loaded in the manner of a hay wagon with bunches or bundles of brush supply the fuel. A railroad runs near and takes most of the bricks away. These tandem donkey teams are a source of great amusement to the boys. All the harness (when in leather) shows an attempt toward decoration. Brass nails galore and bells—jingling in this hot country with as much of a ' tintinnabulation that so musically swells ' as we hear on the Wissahickon in winter. But many teams go by that are harnessed almost entirely by rope. They haul anything from green cane to stone.

" Our doctors are under orders to prescribe for and furnish medicine to the Cubans here who ask for it. One day five Cuban women came to Dr. K. with one sick child. He prescribed for it, and then found that each of the other four women had a sick child and wanted medicine, considering the child already brought as a sample perhaps. K. gave a little calomel and salts and a little quinine for each. But he hasn't stopped laughing yet.

" Well, here it is evening, and a pretty new moon. V. and I (he is my mate now) are sitting here in our tent, and he is reading letters from his folks in O. And I am writing to my folks at P. You would like my friends from S. through all my list to V. V. is an Englishman. He is ranting now against the music in the middle distances—I think it is the Fourth ——, and it is rather bad. Let me tell you an incident which has rather stirred us: A good fellow whose name I will call J. came to our Reserve Ambulance Corps in the early part of August. He seemed a very good man. Rode a horse—could do all sorts of gymnastic feats—a good Christian—took charge of a little service we held on the occasion of the death of one of our boys—and in the hospital, after the transfer, was in charge of the details for a while, and afterward was ward master. There came an order one day from Army Headquarters to put him in arrest—charge, false or fraudulent enlistment. He was under arrest in quarters for two months, first in S., and afterward here. The other day a corporal and a private of the guard took him away to H., where the Provost Guard has headquarters. To-day was his trial. He came up with a sergeant, and after the trial came in to get some things. He used to tent with us, and told us that the court martial seemed to listen carefully to his story. They will publish sen-

tence in a few days. The story is like this: He was preaching in I., a sort of local preacher, I suppose, and the call came for volunteers. He couldn't very well go at the time the regiment went out, and so he went to the recruiting officer and enlisted in the Hospital Corps. So far so good. But when he was younger he went into the army, and, not liking it, took advantage of a slight fluttering of the heart, went to a doctor when he felt the worst, and got a discharge on physical disability. And when he enlisted in July, 1898, he didn't tell them about this previous service. The authorities in W. found the two J.'s, and, owing to the peculiarity of the name, found easily that this man had been discharged for disability, which is a cause for not enlisting again. Too bad he allowed himself to conceal it. His punishment may be light, but it can be very heavy—dishonorable discharge—no pay—no travel allowance and a term of years in Government prison."

Wayside Ministers

THE patients in a hospital used to say of the late Mrs. Adelaide Howland, whose radiant presence carried the atmosphere of heaven: "She does us good if she but walks through the ward."

Michael Sabattis, a skillful Indian guide of the Adirondacks, was converted from a life of daring wickedness by the Rev. Dr. John Todd as he was passing through Long Lake on his vacation. Sabattis brought many Indians to Christ. The old trapper's face would light up at Jesus' name. "I never guided a man through the woods whom I did not try to guide also to the way that leads to heaven."

The late Rev. Dr. John Hall of New York used to say: "There is no vacation in the service of the best of masters." As he was walking in the park at Albany with a young friend some ten years ago, he stopped to speak with a beggar, and tenderly told him of his Saviour, and how to find Him. Another time, returning from the General Assembly with a weary party of his brethren, and none more so than he, when they were crossing the river from Jersey City a sleight-of-hand performer came in and plied his trade. As the boat neared the New York side, all rose to hasten out. A younger minister missed Dr. Hall, and went back to find him. There he stood, holding the poor man's hand, looking down with sympathy into the hard, world-worn face, pouring out the balm of human kindness and divine comfort. Many mourn him, rich and poor, learned and ignorant, Jew and Gentile, heathen and Christian. His sympathetic nature acquired the power of putting himself to the level of those with whom he conversed. A family in an East Side tenement hung black on their door when Dr. John Hall died; for they had, like thousands of his mourners, felt the warm grasp of his hand, and been blessed by his life-long habit of unostentatious wayside ministries.

Long ago, when the late Rev. Dr. Narayan Sheshadri was in New York, he was going down town in the cars with his hostess one evening, when a richly dressed lady moved to give him room. Noticing his white turban and Indian dress, she said: "You are a stranger here?" "Yes," he replied, and the conversation continued. "Perhaps you are going where I am—to the lecture on Wycliffe." "No," she answered; "I am going to the theater." "Ah! and did you ask Jesus to go with you?" "I never thought of that," she said. After further conference, she promised that, when she reached the theater, if she could not conscientiously ask Jesus to go in with her she would turn around and go home.

A man of affairs, seated opposite, watched Dr. Sheshadri intently, and doubtless the Indian saint, noticing this, also prayed for him. He got out at a well-known club. When they returned from the lecture, the same elegant man entered the car at the same club street. He hastened to Dr. Sheshadri, told him he had overheard his conversation, and felt so impressed by it that he had not had a moment's peace that evening. Then he listened, as only hungry souls can, to the satisfying unfolding of that way of life which is worth living.—*S. S. Times.*

— In view of the increasing interest taken in the subject of committing portions of the Bible to memory, we would recommend such of our readers as are interested to read the leaflets, "Memorizing Scripture" and "Joy in the Word," which will be sent free on application by the Memory Library, P. O. Box 1202, New York City. As an evidence of the appreciation of these leaflets we may state that within a few weeks the superintendent of the Bible Institute at Chicago sent for 500 of each of these leaflets for distribution among the Institute Bible students.

St. Mark's Church of Baltimore

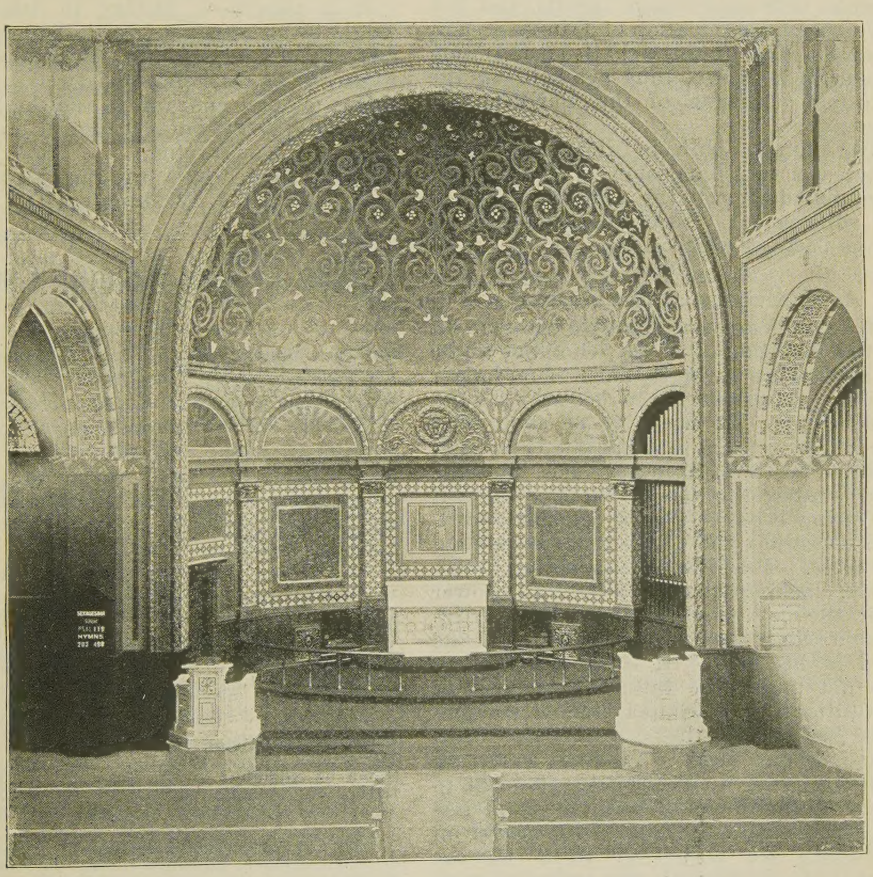
THE illustration presented on this page gives a view of the interior of the new St. Mark's Church of Baltimore, recently completed.

This building, which has been in progress the better part of the past year, can unquestionably compare favorably with any building of *equal* size, not only in our own, but any other denomination.

The Romanesque style of architecture selected by the architect, Mr. Sperry, permitted a treatment in glass, decoration and furniture, on the lines of the early Church, in which the Byzantian ornament, with its beautiful combinations of color, could be used as motives and suggestions.

Great credit should be given to the Building Committee, as well as to the pastor, Rev. W. H. Dunbar, D.D., for their good judgment in securing an interior in harmony with the exterior.

One feature, which shows in the illustration, is, we believe, quite unique, that of the use of marble in sculpture form for the chancel furniture, enriched by inserts of genuine "Venetian" mosaic. The Messrs. J. & R. Lamb of New York, to whom the designing and execution of the stained glass and the furniture was intrusted, advised the adoption, in harmony with the style of architecture, of marble with "Cosmati" mosaic, similar to the work in the old Church of St. John's at Rome and many other of the early church basilicas. By the use of "Venetian gold," "silver" and "mother-of-pearl" in connection with the "Venetian enamel," an enrichment of the marble has been secured most beautiful in color and in perfect harmony with the marble itself, which is delicate green, veined on a field of pure white.



INTERIOR VIEW OF ST. MARK'S LUTHERAN CHURCH, BALTIMORE, MD.

This "Rubio" marble was selected as being practically identical with the ancient "Cippolina" marble, used by the Romans, the quarries for which were exhausted in the early centuries.

The plan of the church was so considered by the architect that ample space was secured for a baptistry at the left of the apsidal chancel. Here, standing in its special position, with a stained glass light above it, the font has been placed. This font is executed in the same "Rubio" marble, with gold mosaic inserts, and is a very happy combination of Trinity design, a combination of three shafts surrounding a central hexagon, thus symbolizing the threefold character of the Christian religion.

The church, both in exterior and interior, is a very handsome structure and a splendid addition to the number of beautiful edifices our Church has been erecting in the past few years.

Influence of the Unseen

We can feel more than we can see. It is the ambition of a boy who flies a kite to have it go so high that it is no longer visible. Invisibility then becomes the impressive fact. It ceases to be slangy for the boy to exclaim that his kite is "out of sight," for it is a literal fact. But the hearty interest in the invisibility ceases if the string breaks. The kite comes down and is lost to sight in the grass or among the trees. This is a disheartening invisibility, lacking that exhilarating power over the boy which he felt when the invisible kite tugged like a live thing at the cord in his hand. It is no sign that we are not under the influence of men or institutions or of Sunday school conventions just because they do not come within range of our vision. So long as we are consciously or unconsciously attached to them by the thread of a common interest they have a pulling and lifting power on us which we may feel, albeit we are unable to see whence that power comes. Nor is it any sign that such institutions do not need our encouragement and interest in them just because we are to them as individuals invisible. The distant individual and the distant convention owe to each other a mutual obligation.—*Ex.*

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A most interesting engraving has just been reproduced from a rare copper plate made over 250 years ago.

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Benefits of the Reading Course*

By Rosa B. Webler

FROM the time that books were so costly that a library of five or six of them was considered a luxury until the present, when literature is so plentiful that no one need be without access to an abundance of reading matter, reading has been one of the chief sources of instruction and enjoyment to man.

Many a person who has been unable to obtain a college education, or even the instruction of a common school, has acquired a good education simply by reading good literature diligently and carefully.

To be sure the benefits derived from reading depends entirely on the kind of reading pursued. The same diligence which, if applied to a high grade of literature, can inspire us with a love of all things good and beautiful and pure, can, on the other hand, if misdirected, become a means of debasing the taste and destroying a love for sound, deep reading. Who that can appreciate the beauties of "The Alhambra," "Mill on the Floss," "Little Dorrit" or "Ivanhoe," would not feel it a loss of time to spend even a passing hour reading "Dora Thorne" or "A Mad Marriage?" Who that has tasted the sublimity of Milton, the beauty of Longfellow, Tennyson, Bryant or Whittier, or the tender, inspiring lines of Wordsworth and Burns, could be content with anything less than the works of these famous poets? Why can we not, when taking up a book, even for pastime, just as well take one of a high standing as one of inferior quality? Reading of a lighter character is by no means to be denounced; but, on the contrary, is to be advocated as a means of recreation, for there are, as Ruskin has truly said, good books for the hour and good books for all time.

It is not possible always to be in the mood to enjoy "Paradise Lost" or "Hamlet," nor is this necessary. But there is certainly a sufficient variety of books by standard authors to furnish ample material for our gayer hours as well as for our serious reflection. Why should we who have access to Thackeray, Macaulay, Scott, Irving, Dickens and the host of others of the same stamp, be satisfied with inferior productions? One can hardly think of a subject which is not treated in a careful and pleasing manner by these illustrious writers. There is no longer an excuse for the person who does not like to read history to remain ignorant of its principal facts. For by reading Scott and Irving we have truth and fiction so beautifully interwoven that we necessarily acquire the one while enjoying the other. That person who would not enjoy reading a book on the characteristics and customs of the American Indians can wish for no pleasanter way to become acquainted with this interesting race than by reading Cooper's works, so beautifully does the author blend his characters that while apparently pursuing the interesting adventures of a few of them, one is unconsciously studying the mode of life and traits of character of the race in minute detail. While reading the interesting writings of Lord Macaulay in his essays on the great writers of all times, we are inevitably inhaling the charming style and expression of the illustrious author.

What a pleasure it is to be able to appreciate the fact that in reading this class of literature, we are in a measure conversing with the noblest and surest thoughts of the great men of all ages

We are living in an age of literature when our only regret should be that we have too little time to devote to the individual study of all the famous writers. What shall we say, then, of those who are reading nothing, or worse than nothing? There is food in abundance for the moral, the æsthetic and the religious nature. Why trifle away time in reading books which do not answer the requirements of any of these? Indeed, these natures are so closely allied that a book which fully satisfies the requirement of one fulfils to some extent the requirements of the others. We cannot read a thoroughly moral book without having spiritual thoughts and reflections; and it is self-evident that the reverse is the case. But while one of necessity embraces some of the other, it is essential that we distinguish them and select our books for their particular characteristics. While it is true that we many times get most beautiful and elevating thoughts from a book that was not written from a religious standpoint, it is also true that we cannot afford to neglect reading of a strictly religious character. We need to read books of this kind because it is a requirement of our religious nature.

Sir Francis Bacon says, "A little philosophy inclineth a man's mind to atheism, but depth of philosophy bringeth men's minds about to religion." So in the mat-

* A paper read at the Luther League Convention, Hudson, N. Y., May 10, 1898.

ter of religious study, a little reading inclines us to be critical and unjust in matters which a depth of studious reading would enable us to understand clearly.

And in connection with religious reading in general it is important that we who are supporters of a church should also make our reading more or less doctrinal.

Not doctrinal in the sense of narrow and extreme views, but enough of that character to enable us to feel a satisfaction that we are members of a particular church, because we have arrived at settled convictions that the principals of that church agree most nearly with our ideas of the means of salvation.

It is the duty of us who are in the Lutheran Church because our parents were Lutherans, when we arrive at the age of discretion, to read the books pertaining to the doctrine of the Church to ascertain whether we can then say that we are Lutherans because we are convinced that the creed and doctrines of the Lutheran Church are in accordance with our convictions. There is nothing more beautiful than to be all that one professes to be. Who does not admire the person who as a Presbyterian, a Baptist or a Catholic ardently supports his Church, because he is a mem ber of it from a conviction that its teachings are right. And who does not pity the simplicity and fickleness of the person who bears the name of a particular Church for popularity or social advantages?

Another reason why we should be well informed concerning the doctrine of our own Church is that, in this day when the discussion of religion seems to be in the very atmosphere, we should be prepared to defend the doctrines of the Church whose name we bear against those on every hand who are ever ready to assail us. While it is not essential whether we agree or disagree with those with whom we come in contact on points of Church doctrine, and while religion is too sacred a subject to speak of lightly or to discuss for argument's sake, it is a noticeable fact that it is more frequently the topic of discussion than any other subject. The tendency to discuss this old yet ever new subject seems to be universal.

It is, therefore, essential that we as Lutherans feel and understand the strength and beauty of our doctrine that we may stand firm whenever occasion demands that we explain our church connections.

I believe that the Reading Course connected with the Luther League work is an excellent means of promoting loyalty to the Church. It consists of such books as "The Lutheran Manual," "Why We Are Lutherans," "The Way of Salvation," all of which, by giving us a clear comprehension of the doctrines, history and distinctive features of the Lutheran Church, tend to make us proud of it because of its merits and importance as compared with other churches.

I have read or listened to the reading of the first set of books in the course, and can truly say that I never fully realized the beauty of the Lutheran doctrine until I had read them.

The little book entitled "Why We Are Lutherans" is invaluable to any person who is interested in learning the teachings and doctrine of the Lutheran Church. It is all that its name implies, giving the distinguishing traits of our Church and the reasons for their existence.

"The Lutheran Manual" is a book of somewhat the same character. It is so plainly and well written that one does not feel inclined to lay it aside until its contents have been thoroughly read and digested.

These books were written for the purpose of making us more loyal to our Church by pointing out to us the reasonableness and beauty of its teachings; and we who profess to be Lutherans ought certainly to be acquainted with the characteristic features of the Lutheran Church.

I believe that the Reading Course is a valuable part of the Luther League work, and I urge every member of the League who has not become acquainted with its worth, to read some of the above books and be convinced. I feel assured that time cannot be spent in reading more profitable books. And from the instruction I have received in reading them, I feel that the Rev. Dr. Seiss must be right when, in referring to the Lutheran Church, he says: "To know it thoroughly is to know the purest and fullest truth of God given for human enlightenment, guidance and salvation."

LAST TWO TOURS TO WASHINGTON UNDER PERSONAL ESCORT.

The last two of the present series of Pennsylvania Railroad three-day personally-conducted tours to Washington, D. C., will leave April 20 and May 11. The rate, $14.50 from New York, $11.50 from Philadelphia, and proportionate rates from other points, includes transportation, hotel accommodations, and Capitol guide fees. An experienced chaperon will also accompany the party.

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Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Topic for May 7. Fifth week after Easter.

The Lord is "Parted from Them"

Themes for Papers.—"Prophecy Fulfilled in the Life of Christ."—"Practical Lessons."—"How to Increase in the Understanding of the Word."—"The Last Commission and the Way to Fulfill It."—"The Richness of the Blessing of Christ."

Let all these themes be treated with close reference to the passage under consideration.

The accuracy and the extent of the prophecies concerning Christ are a marvelous proof of the divine origin of the Scriptures. His constant reference to them, His thorough acquaintance with them, and His scrupulous regard for them are an example of reverence for the Word of God to us. Not one jot or one tittle failed, or will ever fail. Let us be strong in faith, and let us use and love the Word as our Lord did.

The foundation of religious knowledge which is laid in our Sunday school instruction and in the catechetical class (with direct reference to which all the work of the Sunday school should be done) is but the beginning. After this we need constant, regular attendance upon the preaching of the Word, faithful private Bible study, and the guidance of life and the endurance of suffering or trial in the light of God's Word. Then it unfolds, day by day, before us, and our eyes are opened and we see the wondrous things of His law. Ever increasing insight into the Word of God ought to be the experience of every Christian.

The Great Commission is very brief, but very full. It exalts the Word—"Preach." It gives the substance of the message—man must repent, with true sorrow for sin, and true trust in Jesus Christ, and then God is bound to forgive. It defines their position—they go out in His name as representatives and ambassadors for Christ. It lays down the plan—"beginning from Jerusalem," and ending not until "all nations" have heard the Gospel. It points out the condition of success—"ye shall receive power." Have we sufficiently understood the need of power in the Christian life, and especially the relation of the Holy Spirit to the Christian's power for service? The true Christian has the form of godliness, but he has the *power* of it also (II. Tim. 3: 5). How is it with you?

Topic for May 14. Week after Ascension.

The Lord Prepares a Home

Themes for Papers.—"What Are the Joys of Heaven?"—"The Christian Heaven Contrasted with the Heaven of the Heathen Religions."—"The Call for Faith."—"The Way, the Truth and the Life."—"I Come Again."

The Lord's Ascension was not for Himself alone. It was the consummation purchased by His earthly trials and toils, but it was also for us; that He might ever live to intercede for us, that He might send down gifts, chiefly the gift of the Holy Ghost, and that He might prepare a place for us, while He is preparing us for that place of heavenly delights. Does not this twofold preparation go on side by side? Will not the mansion be fitted to its occupant? Oh, let us yield ourselves to Him that He may not be hindered in His purposes for us!

This yielding, this intrusting of ourselves is faith. Is it not almost pathetic to see how eager He is that all He has done be not lost to His children? You note it in that earnest, repeated cry, "Believe!" How many times it recurs in this chapter! Do you believe? Then your heart's trouble ceases. Then you know that the mansion is preparing for you. Then you have the truth, and the life, and are in the way.

None but God would have dared utter those strange, mighty words, "I am the Way, the Truth and the Life." If they are not true words, we must side with the Jews, and take up stones to stone Him. But they are true. He is Very God of Very God. He is the Way. But to be in the way, we must believe Him as the Truth, and we must share the Life (I. John 5: 12). Here, perhaps, we need to dwell. It is not enough to know Christ as the truth; not enough to hold the pure doctrine; we must have His life within us. We must live the truth. Our life must be hid with Christ in God. To be a Christian is more than to have a certain system of correct doctrine, it is to have a divine life implanted in baptism, nourished by Word and Sacrament, manifesting itself in holiness and love. He who has not this, is not in the Way. Is Jesus Christ to you all of this, Way and Truth and Life? Then He has come to you through His Spirit, and when He comes again in glory, you shall have confidence and full reward.

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 133, Washington, D. C.

Topic for May 21. Whitsuntide.

The Lord Promises the Comforter

Themes for Papers.—"The Personality of the Holy Ghost."—"The Meaning of the Name Paraclete, or Comforter."—"The Relation of the Holy Spirit to our Salvation."—"The Work of the Spirit for Believers."

There is, perhaps, no subject so little understood among Christians as this of our present study. Many think of the Holy Spirit as an influence, or merely as another name for conscience. The Holy Spirit is God, as truly God as the Father or the Son. Hence it is irreverent and dishonoring to refer to the Holy Ghost as "it." He is the blessed Third Person of the Holy Trinity. To realize this, to honor Him in our thought and prayer and speech, as a Person, and in His work as it is revealed to us often marks an epoch in spiritual life.

The name which Christ here gives to the Spirit is richly comprehensive. We almost wish that, like other names, "Jesus," and "Christ," for instance, it had been left untranslated. If we read here, in our English Bibles, "Paraclete" we would be led to inquire what it means. Literally it means, "One who may be called to our side." That is, indeed, Comforter, but so much more. The Holy Ghost is the One who may be called on for help, in sorrow, in sin-sickness, in darkness, in weakness, in temptation. He is the great Supplier of our lack, in all necessities. It is the Spirit's work to apply the redemption of Christ to the individual heart. (Study again the third article of the Creed in our Catechism.) He uses always the Word, and the Word is never without Him. He comes to the sinner and calls. With the call of the Gospel, comes, by the Spirit, the power to hear and to submit. If the sinner resists, the work can go no further. If he yields, the Holy Ghost enlightens him, revealing his sin, through the Law, and salvation in Christ, through the Gospel. This means the repentance and faith of the sinner, and thus converted he is led by the Spirit from one degree of sanctification to another, into the increasing likeness of the Lord (II. Cor. 3: 18).

The Holy Spirit is in the Church. Inseparably uniting Himself with Word and Sacraments, we do not need to pray that He will *come down* upon us. He is here. We have need only to let Him enter into us. The submission of our wills to Him, the consecration of our hearts is the only condition precedent to His full possession of us, for guidance, knowledge, power, joy and increase of grace and fruitfulness. His work and abiding presence within us are absolutely essential to true Christian life. See Rom. 8: 14.

Topic for May 28. Trinity Sunday.

Covenant of Holy Trinity

Themes for Papers.—"Do you Believe in Missions? If Not, Why Not?"—"Why Little Children Are Baptized."—"The Doctrine of the Trinity—Its Meaning and Importance."—"How the Church is to Make Disciples."

It would be well for every one to make a study of the objections that are offered by those that would excuse themselves from the work of bringing the Gospel to the world. The answer to every objection is plain and full and conclusive. It is to be found in two places: The Scriptures and the history of missions. The first is sufficient. When compared with the second the conclusion is amazing and overwhelming. But we need not go so far. One thing is perfectly clear—Christ believed in missions. Are you wiser than He?

In our system of faith the baptism of infants is not, as the form of baptism is, a non-essential. Infant baptism is fundamental. We cannot and dare not refuse to confess and practice it. The normal Christian life has its beginning here. It is surely important, then, that our people understand the Scriptural reasons for it. The paper on this subject should enlarge upon the admirable argument presented in the topic, and might profitably enter also upon the argument based upon the necessity of the regeneration of the child—the impossibility that God should purpose that our little ones should grow to years of discretion in the kingdom of Satan, and with the carnal heart, and the utter want of any provision for the implanting of spiritual life within them if they are not suitable subjects for baptism. The objection that the child is not capable of regeneration is more than answered by Luke 1: 15.

The doctrine of the Trinity is interwoven with the whole system of faith. To deny it is to deny the divinity of Christ, and the personality and divinity of the Holy Ghost. To do this is to make shipwreck of the faith and to fall back upon the rationalistic view of man, sin and salvation. A Unitarian has no right to the name Christian. An interesting and profitable paper would be one which showed, somewhat fully, the Scriptural argument for the doctrine of the Trinity.

The paper on the last theme need only follow and enlarge upon the outline of the topic.

First Lutheran Church

OF COLORADO SPRINGS

AS our readers are, or should be, interested in missions and in the work of the different Church Boards, we believe that they will be pleased to have a view of the First Lutheran Church in Colorado Springs, Col., here presented.

This congregation has been organized for some years, and has passed through numerous vicissitudes. The people of that State are frequently unsettled, owing to the fact that many of them are invalids going from the East for recuperation and restoration to health, and frequently they must move from one portion of the country to another to learn which climate is best adapted before settlement. There have been many discouragements in connection with the work of this congregation, but it is now making commendable progress. The pastor writes, "Ours is a young congregation. We really have no old people in it."

The church is said to have the best location in the city for a church, being opposite to the High School building in the center of the city. The members are reported to be liberal and progressive, and supporting heartily and loyally their pastor in all the works of the church. In addition to his regular pastoral work, Rev. J. W. Finkbiner, the pastor, edits the *Rocky Mountain Lutheran*, and in its issue for March he has this to say of the Sunday-school:

"High water mark was reached in Sunday-school on last Sunday, February 26. The enrollment reached 88, and there were present 82. New scholars are coming in all the time. The interest is increasing.

"The offering for foreign missions was the largest ever given by the school. The sum of $16 25 was contributed; it was a free will offering without any special urging on the part of any one.

"Church extension is the next object for our attention. This comes on April 2, Easter Sunday. This congregation owes much to this Board of our church for the neat and comfortable chapel in which we worship. The response to this appeal will be cheerfully and liberally given."

The offering of this small and young congregation should be an incentive to others to do more, and to give more liberally to the work and various departments of the Church.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. H. F. SCHEELE, STAUNTON, VA.

S. G. WEISKOTTEN, BROOKLYN, N. Y.

AS SPECIAL ASSOCIATES,

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Easter has passed with its blessings, and it becomes our readers to consider what special blessing each one has had therefrom. We sing and talk and hear of Christ's Resurrection, but often these are but passing thoughts gone in a day, and there are no after effects. It should be to us the New Year's day for resolutions, and the start of a better living, so that our lives may be conformed to the teachings of Him who went about doing good, setting us an example, and gave us a proof, by His death and resurrection, of what we should be here upon earth, and what we shall be when we are with Him.

How many Leagues have profited by the Confirmation season? New recruits should now be, if they have not already been, obtained, the interest of such strengthened, their knowledge in the Church's literature and work increased, and the members of the League encouraged by numerous and large additions. This is the time for impressions which may be lasting and very effective in good work. Many of the pastors have plans to be carried out by the young members, and our Leagues can be valuable helpers to their pastors in these plans. Let each Leaguer ask himself, What can I do, and how can I help in this work of strengthening the Church and assisting my pastor?

The preparation for the Easter services has shown the interest of our Sunday school children and young people in music, and proved that this interest, if cultivated, will produce a better class of music in our schools than we have had for some years. There is a growing tendency against the jingle-jangle which has been in vogue, and a demand for that which has a higher tone and an elevating spirit. In a few of our Leagues there have been attempts at the organization of musical societies or bands, and it might be well to consider what can be done in this direction generally. It would be a great feature of a State or National Convention if various musical organizations from different portions of the State, or of the land, composed entirely of Leaguers, could be heard unitedly or separately at these meetings. Often there is an elevation obtained from music which cannot otherwise be received.

Learn politeness, politeness to everybody. How few understand the secret, and know when and how to manifest thankfulness. The doing of a favor is taken for granted and accepted as a duty owed to the one receiving it. It is not a one-sided business, but both the giver and receiver are interested, and appreciation should always be shown. It is said of an old colored cook that, when she recently secured a position, she induced her mistress to buy her groceries at a store not

patronized by her before, because she had always been treated politely by the storekeeper and his clerks in that store.

It is said of some of the Rough Riders in the midst of the Spanish fire on San Juan Hill, when it was becoming very warm, that they used language not becoming gentlemen. Colonel Wood called out, "Fight! Don't worry! Fight!" That advice is good for all of us. It is not wise to waste our strength in worrying and fretting; we should save it for intelligent, unremitting work, the policy which wins victory in daily life as well as on battlefields.

Holidays seem to be the order of the day. There is scarcely a month without at least one, and business seems to be much affected by it. The school children rejoice in not less than four months of holidays in the year, and then think they have not enough. It is said that the devil never takes a holiday; Christians should remember that he is ever busy, and they should be quick and on the alert, ever watchful and prayerful that they fall not into temptation.

Now that another confirmation season has passed, let it be urged upon every Sunday school superintendent the great importance of holding the catechumens to the Sunday school. To do so, the superintendent ought to get personally acquainted with the newly confirmed and win their confidence so that they may look upon him as a personal friend. If they are to remain with their former teachers he ought to consult with those teachers concerning the best way of maintaining their interest. If they are to go into a Bible class the superintendent ought to make it his immediate duty to see to it that a wideawake and conscientious teacher is secured for them. Superintendent of the Sunday school, make it your duty to look after the newly confirmed.

There is a marked tendency in our time to crowd the hours of the Lord's Day with secular duties and pleasures. Ever less time is being given to soul culture. The needs of the mind and the body are constantly kept in view, while the soul wants seem to be considered less and less. Instead of yielding to this tendency every loyal Christian ought to be the more earnest about the things of Christ and the services in the house of God. Let us keep the Lord's Day as one for special and much needed quiet study of the great things of life.

The Luther League Topics

The opening of a new department, last month, ought to mark an epoch in the use of the Topics. Rev. C. Armand Miller's splendid "review" will be found very helpful to all the societies. In our judgment, his comments are among the very best that have yet been published in any of our church papers. An additional argument is now available for the increase of the subscription list of the LUTHER LEAGUE REVIEW. Let our devotional committees make an effort; tell the members of the help this one department is going to give, and get new subscribers by the dozens and scores. The business manager's heart will be gladdened and your meeting will be improved.

There are still many societies connected with the League that have not yet introduced the Topics. We must insist that Bible study is one of our most important duties, that loyalty to our Luther League of America, as well as our best interests as young Lutherans, require us to follow the lines of Bible study suggested by these Topics.

The editor of the Topics made a request at the last convention that pastors and devotional committees should be free to write him offering suggestions and criticisms in a spirit of friendly helpfulness. Have you done so? We are glad to hear from our friends, as our ambition is to be helpful in this most important matter of regular, devotional, Bible study.

Since the beginning of the year we have followed a scheme of subjects including the leading features of Christ's life and work. From Trinity to Advent the themes are all intensely practical. Let us aim to apply New Testament principles to our own characters and lives.

THE ASS'T LITERARY SECRETARY.

A Word from the Editor and Business Manager

THE editors of the REVIEW must depend upon the presidents and secretaries of State Leauges as well as the chairmen of the Executive Committees for particulars concerning State meetings, and in order to give the widest publicity to ap proaching conventions we would request the officers to send full particulars of all conventions at the earliest possible moment. Presidents should also see to it that some one is appointed to report the full proceedings for the REVIEW. If there are any papers or addresses worthy of publication include them also.

Likewise presidents and secretaries of District Leagues, it is important that you should send announcements of your conventions and items concerning the work in your territory so that the readers of the REVIEW may know what you are doing.

We report everything of importance concerning the doings of the individual Leagues and societies, but much is omitted because the particulars are not sent to us. Every society and League has something to report from time to time, and it is important that the REVIEW should get it. Won't you as secretary send your news items regularly? Address all matter to E. F. Eilert, Editor, P. O. Box 876, New York City.

Well Done

A few days ago St. Michael's Luther League of Sellersville, Pa., through its efficient president, Mr. Jacob E. Cope of Souderton, Pa., sent in 75 new subscriptions to the REVIEW. A good day's work. It made my heart glad and will doubtless create the same feeling with every reader of this item.

This only goes to show what individual efforts will bring forth, and clearly establishes the fact that this is the very best plan for creating interest—and interest that will last—in the work. When every member of the Luther League of America arrives at the conclusion that the success of the REVIEW depends on his or her efforts, just so soon will the paper reach self support, and no donations or spasmodic efforts will be necessary to wipe out an indebtedness.

Of my own personal knowledge I know that Mr. Cope is a very busy man and perhaps could ill afford to give up his time from his business for this work, but he did it; and there are dozens and dozens of others who could do likewise. There are many Leagues throughout Pennsylvania, New York and other States much stronger in numbers than is St. Michael's of Sellersville, Pa., and they can without a doubt duplicate the results as noted above. Will they do it? Who will be the next?

It was a great pleasure to be favored with a call from Mr. Cope when last in Washington, and the few hours spent in conversation were golden. He fully agrees with all that is said above concerning personal effort—"little things," if you please, and as he styled the work, "Little sticks kindle the fire." Let us have any quantity of "little sticks," and we will soon show you what a bonfire we'll make of that debt. Come again, Mr. Cope.

Elsewhere in this issue you will find an announcement of what was done in one day. Read it! After reading you will find out that another date has been set, on which date we want to break all previous records. We need your help and confi dently look for it. Don't disappoint us.

And in conclusion let me remind you of the date when the REVIEW *must* be out of debt: **OCTOBER 1, 1899.**

Very truly yours,
CORNELIUS ECKHARDT, Bus. Mgr.

It is never a question how much we can do with our own hands or our own minds or our own lives; it is always a question how much we are willing to let God do with them. And the beginning of wisdom for the man or woman who wishes to grow is the consciousness of dependence.

GETTYSBURG, LURAY AND WASHINGTON.

Personally-Conducted Tour via Pennsylvania Railroad.

The Pennsylvania Railroad Company has arranged for a five-day Personally-Conducted Tour to Gettysburg, Luray, and Washington on May 6. A full day will be spent at Gettysburg, three hours at Luray, affording ample time to make the tour of the wonderful caverns, and two days at Washington.

The party will be under the guidance of one of the company's experienced tourist agents. A chaperon, whose especial charge will be unescorted ladies, will also accompany the party throughout. Round-trip tickets, including transportation for the round trip, hotel accommodations at Gettysburg and carriage drive over the battlefield, luncheon, transfer, and admission to the Luray Caverns, luncheon, transfer, and hotel accommodations at Washington, and dinner going and supper returning, at Broad Street Station in connection with tickets from Trenton and points east thereof, will be sold at the *extremely low rate* of $25 from New York, $24 from Trenton, $22 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents: Tourist Agent, 1196 Broadway, New York; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Our Churches and Institutions

IN SOME OF THE CITIES.

New York City

— The New York and New England conference of the Missouri Synod met in St. Stephen's Church, 165th street near Union avenue, Rev. H. Rippe, pastor, on April 11-13.

— Christ Church, Rev. G. U. Wenner, D.D., pastor, recently received a donation of a pulpit, lectern and pulpit Bible.

— Rev. F. H. Knubel, pastor of the Church of the Atonement, received 38 new members on Palm Sunday, including 27 catechumens, making the total membership of the young congregation 195, after a history of a little over two years.

— An ecumenical conference on foreign missions will be held in New York City April 21, 1900, to continue in session eleven days. Delegates will be present from all denominations and from all parts of the world.

Brooklyn

— The New York Conference of the ministerium of New York will meet on April 18 and 19 in St. Luke's Church, Washington avenue between De Kalb and Willoughby avenues.

Philadelphia

— The silver and the gold were beautifully blended in the anniversary which was celebrated by St. Matthew's congregation on March 5. It was the twenty-fifth or silver anniversary of the pastorate of Rev. William M. Baum, D.D., at this church, and also closely identified with the fiftieth or golden anniversary of his entrance into the ministry.

— Zion's Swedish congregation is endeavoring to organize a mission in the southern part of the city. At present services are held in the English St. Peter's Church every Sunday afternoon at 4.45.

— Rev. Charles E. Hay, D.D., formerly of Allentown, Pa., was recently installed as pastor of All Saints' Church, by Rev. Dr. L. E. Albert and Rev. F. P. Manhart.

— Rev. Dr. Luther E. Albert of Germantown, who has been pastor of Trinity Church, Germantown, Philadelphia, for 48 years, has probably had the longest pastorate of any minister of the General Synod at present in the active work.

Chicago

— St. Peter's English Church has purchased the old church edifice of St. Simon's congregation for $450. The old congregation will hold services therein for the last time on April 16, previous to occupying a new church edifice.

— Several English pastors have taken steps to organize a new English mission. Services will be conducted for the present in Wilcox Hall, Forty-third and Champlain streets, on Sunday afternoon at 3 o'clock.

Jersey City

— Holy Trinity Church, Rev. E. E. Neudewitz, pastor, received, on Palm Sunday, 28 by confirmation and 19 by letter and renewal of profession, bringing the membership of this congregation, less than three years old, to 284. In the same city Rev. J. E. Heindel, pastor, received 21 into the Church of the Redeemer, bringing this mission, just a year old, to a membership of 121.

St. Louis

— The Synodical Conference will meet in this city on April 26-May 6.

Providence

— The Missourians will dedicate a new church in this city on April 23.

MISCELLANY

— The next annual reunion of the Lutherans of the State of New York will be held in Brookside Park, West Sand Lake, N. Y., June 15, 1899. The following speakers have been secured to address the gathering: Revs. P. Felts, D.D., L. D. Wells and Horace M. Oberholtzer.

— The Poughkeepsie *Eagle* says: "The very near future will see another church organization formed in this city—the English Lutheran, and the wonder is why it hasn't been done before. The Lutherans who prefer the English form have either to stop going to church or join some other denomination. We have it from undoubted authority that an English Lutheran church will soon be established here, and the preliminary steps have already been taken by opening negotiations for the services of a minister in the English tongue. The services at first will be held in the church on Grand street, which is evidence that the new movement has the sanction and co-operation of the parent church."

— Rev. Dr. Wile and the people of the First Church of Carlisle, Pa., are contemplating the erection of a costly new church edifice in the near future. Subscriptions for this purpose are already being taken. Dr. Wile and his people are working together most harmoniously.

— The dedication of the First Lutheran Church of Shelby, Ohio, took place on Sunday, March 12.

— Rev. D. Frank Garland of Taneytown, Md., has been elected pastor of the First Church, Dayton, Ohio. Mr. Garland was formerly a successful pastor in Baltimore, Md., and he has done very effective work in his present field.

— The new Lutheran Church edifice of our people at Lutherville, Md., Rev. J. F. Crigler,

Memorial Stained Glass Windows.

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(of MUNICH),

47 Barclay Street, New York,

invite applications for design and estimates for Memorial and other windows.

pastor, will be dedicated on Sunday, May 7. The pastor will be assisted by Rev. H. H. Weber of York, Pa.

— The next session of the North Carolina Synod will meet in St. John's Church, Salisbury, N. C., on the last Thursday in April. Rev. Dr. Bernhein will preach the opening sermon.

— After nearly five months of waiting for a leader to guide the First Church of Richmond, Va., the congregation feels amply rewarded that in the delay they have a man who will make a worthy successor to Rev. Morehead, who had done so much good during his stay. His successor, Rev. C. A. Marks, has accepted the call extended to him.

— On the 25th day of October, 1849, our congregation at Andover, Ill., was organized by the Rev. L. P. Esbjörn. The fiftieth anniversary will be duly noted by the church next October.

— A Finnish Lutheran church was dedicated in Waukegan, Ill., on March 12.

— The tenth annual convention of the United Church will be held in the First Swedish Lutheran Church, St. Paul, Minn., June 21-29.

— The large and handsome new church of the St. Paul's Congregation at Manitowoc, Wis., was dedicated March 19.

— Rev. J. F. Scherer, who moved to Atchison, Kan., almost a year ago, recently accepted a call to Minneapolis, Kan., and has removed to that place and assumed charge of the work.

— Rev. J. F. Hartman, D.D., of Altoona, Pa., preached in the Kountze Memorial Church, Omaha, Neb., on March 5, and the council has extended a call to him.

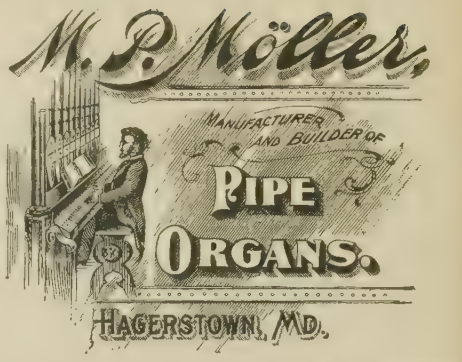
— Rev. H. W. Kuhns, D.D., has sailed for the West Indies and Trinidad on the "Paris," the "Yale" of the war.

— The Wisconsin Synod reports two missionaries at work among the Apaches of Arizona. The stations are 95 miles apart.

— The Danish Lutheran Foreign Mission Society works in China and in India. In China it has two stations and five missionaries; in India six stations and thirteen missionaries.

A Church Art Department

It is always gratifying to be able to point to new evidence of the steady growth of the public demand for the beautifying of our church edifices. This demand has already led to an important revival of religious art. The days are past when it was considered enough to buy of some purely commercial firm articles manufactured without a trace of religious intent or artistic taste, but supposed to be Gothic, and, therefore, churchly in design. The artist and the thinker have replaced the salesman and the theorist. We require some sign of a fresh and vital inspiration in the worker, such as none who depends on encyclopedias and dictionaries for his knowledge of the ecclesiastical art can furnish. Now, as in the past, there must be at the head of all such undertakings a man capable of initiating work freely within



the bounds set by Christian feeling and tradition. And, too, an army of accomplished artists and workmen, accustomed to follow his guidance. It was under such conditions that the great cathedrals of the old world were built and decorated, and it is only under these same conditions that we can hope to equal or surpass them.

In the Tiffany Glass & Decorating Company, there is an organization planned as nearly as possible on the lines of the artist-artizan corporations of the past. The middleman or broker finds himself unable to fulfil the requirements. In the execution of any work of importance the control by the artist from the raw material forward is found most essential, hence it was that the Tiffany firm some years ago started their own glass furnace, where the famous Favrile glass is now made, as well as the glass for their windows. Mr. Frederick Wilson, the artist, who has just been placed at the head of the firm's Church Department, is long practiced in ecclesiastical art. His learning and his preferences are not confined to a single period in the evolution of Christian art, which did not begin and end in the middle ages. True Christian art takes a wider view; it looks back to the stately architectures of the Romanesque period, and the splendid mosiacs of Ravenna and Byzantine, and forward to a future not less glorious. However one may admire the Gothic, it would be a weakness at the present day to attempt to narrow our aspirations to such as can be expressed in its form only. Why should we not have great mural paintings as well as stained glass windows, broad sculptured wall surfaces as well as clustered columns? It is not too much to say that the groups of artists and art workers so long associated with Mr. Tiffany have led the way in the revival of which we speak. As newly organized, owing to the increased appreciation of the public, we may expect the department to surpass its former efforts. This action of the firm shows that they are alive to the needs of the hour, and that they can be trusted to keep in the lead in the way of progress, guided by sane traditions, but showing greater respect for the spirit than for the letter of the law. * * *

Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

E. F. EILERT, - - - - - President, 578 W. 146th St., or P. O. Box 876, New York.

M. C. OLSON, - - - - - - General Sec'y, 262 Fifth Ave., Chicago, Ill.

CORNELIUS ECKHARDT, - - - - - Treasurer, No. 1306 V St., N. W., or P. O. Box 133, Washington, D. C.

C. G. GRAUER, - - - - - Ass't Gen'l Sec'y, Buffalo, N. Y.

GEORGE M. JONES, - - - - Statistical Sec'y, 52 No. 4th St., Reading, Pa.

Rev. CHAS. L. FRY, - - - - Literary Sec'y, Lancaster, Pa.

Rev. GEO. H. SCHNUR, Jr., - - Asst. Literary Sec'y, St. Paris, Ohio.

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Composed of the President, General Secretary, Treasurer and the following members:

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JOHN F. DINKEY, - - - - - Rochester, N. Y.
Rev. S. G. WEISKOTTEN, - - - Brooklyn, N. Y.
Rev. H. F. SCHEELE, - - - - Staunton, Va.
CHARLES STEELE, - - - - - Sunbury, Pa.
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LEANDER TRAUTMAN, - - - - Pittsburgh, Pa.
Rev. J. L. MURPHY, - - - - Rock Island, Ill.
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F. A. HARTRANFT, - - - - Philadelphia, Pa.

All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Cor. Sec'y, Rev. M. J. BIEBER, - - Binghamton.

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LUTHER LEAGUE OF KANSAS.
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Pres., Rev. E. G. LUND, - - Minneapolis, Minn.
Sec'y. MISS ANNIE QUAMM, - Minneapolis, Minn.

LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF., E. D. BUSBY, - - Moorehead, Minn.
Sec'y, Rev. L. S. MAVRICK, - - Hatton, N. D.

NEW YORK STATE

— The seventh annual convention of the Luther League of New York State will be held in the Lutheran Church of Cobleskill, Rev. G. Albert Getty, pastor, on May 15-17. The Executive Committee have the programme under consideration and will give full particulars in the next number of the REVIEW. In the meantime let every district and individual League elect delegates and alternates. Cobleskill is in Schoharie County, on the Delaware & Hudson R. R., about 45 miles from Albany. It is a center of a large Lutheran territory.

New York City

— The Luther League of New York City will meet in the lecture room of St. James' Church, Seventy-third street and Madison avenue, on Thursday evening, April 20, at 8 o'clock sharp. The St. James' League will at the request of the Executive Committee conduct a model young people's devotional meeting, using the Luther League Topic.

— St. John's Social Union held its annual election on April 4 and elected the following: Pres., G. Busch; vice-pres., H. Mehrtens; rec. sec., G. Tietjen; cor. sec., C. Maas; fin. sec., F. Hoth; treas., F. Metzinger, and librarian, H. Hoth. The union is in a prosperous condition.

Brooklyn

— The regular meeting of the Brooklyn Central should have been held on March 27, but being in Holy Week it was postponed. The Executive Committee will call a meeting some time this month.

Rhinebeck Central

— On May 2 will occur the eighteenth convention of the Luther League of Columbia, Dutchess, Greene and Ulster counties, to be held in St. Luke's Church at Valatie, Rev. W. H. Graves, pastor. Afternoon and evening sessions will be held and a very interesting programme has been prepared.

Albany and Vicinity

— Rev. Frank Wolford is urging the organization of a District Luther League on the line of the Delaware & Hudson R. R., to take in Altamont, Central Bridge, Schoharie, Middleburgh, Richmondville, Cobleskill, Seward and other Lutheran points.

— At a recent meeting of the Luther League of our church at Berne, the following officers were elected: Pres., Arthur S. Thompkins; vice-pres., Minnie Mattice; sec., Arthur Bogardus; rec. sec., Iva Bassler; treas., Mrs. Frank White.

Buffalo League

— The Jugend Verein of Emmaus Church, Rev. A. T. Hauser, pastor, recently celebrated its ninth anniversary. The society numbers 92 members, of which 25 were admitted during the past year.

— The Luther League of the Church of the Atonement appointed a committee January 11, 1898, for the purpose of receiving small subscriptions each week from the members of the League, also the church and Sunday-school, for the purpose of starting a fund which could be used in case of an emergency. In September, 1898, the Sunday-school erected an additional building for the accommodation of the infant department, and after the work was completed reports showed that several hundred dollars were required to make up the deficiency. The Church Debt Committee of the Luther League came to the rescue with $200 which had been collected during 1898 by taking small subscriptions from members, amounting from 2 cents per week upward. This is an evidence of what can be done when we strive in the right direction. The League also reports that it has studied and discussed "The Way of Salvation," which is one of the books of the Luther League reading course during 1898, and is now taking up Dr. Fleming Stevenson's "Prayer and Working," for 1899. The committee which has this matter in charge has three or four papers prepared by the different members of the League for the fourth Tuesday of every month. The papers are then discussed and much good is derived from this method of studying.

PENNSYLVANIA

Philadelphia

— The April meeting of the Lutheran Social Union of Philadelphia will be held at the Witherspoon Building, northwest corner Walnut and Juniper streets, Tuesday evening, April 18. The following invited guests will deliver addresses: John L. Zimmerman, Esq., of Springfield, Ohio; Rev. John A. W. Haas, pastor of St. Paul's Church, New York City; Hon. John J. Dobler of Baltimore, Md., Associate Judge of the Circuit Court of the State of Maryland, and R. W. Hufford, D.D., pastor of St. Matthew's Church, Reading, Pa. This being the annual dinner, and in keeping with the custom, the ladies are invited.

— Under the auspices of the Bethlehem Luther League, a lecture was given on Monday evening, March 20, by Miss Lydia Woerner on "The Christian Influence of Medical Missions."

Reading Central

— The spring convention of the Central Luther League of Reading was held on Thursday afternoon and evening, April 13, at Shoemakersville. A full report will be given in the next number.

Catawissa League

— The following resolutions of regard were recently adopted by Zion's Luther League of Renovo:

Whereas, Our President Brother Victor Leisher has removed to another locality; and,

Whereas, We greatly miss him; therefore be it

Resolved, We hereby express our very high regard for him as a fellow-worker in the Master's vineyard; and be it

Resolved, That we hereby express our deep appreciation of his genuine devotion, earnest efforts and faithful labors in our Luther League; and be it

Resolved, That we hereby assure him of our genuine and very high regard and confidence; that we follow him with our earnest prayers and best wishes, and sincerely trust that when God is done with us here we meet and rejoice with each other forever in our Father's House; and be it

Resolved, That a copy of these resolutions be spread on the minutes of the League, a copy be sent to Brother Leisher and a copy be published in the LUTHER LEAGUE REVIEW.

Signed, Mrs. Annie Troupe, William Morton, C. A. Uhler, Committee.

— The Junior Christian Endeavor Society of Zion's Church at Sunbury, Pa., Rev. Dr. J. H. Weber, pastor, was organized in 1891, and now has an enrollment of 299 members. This membership is divided or organized into 11 companies, each one having one of the larger girls as the captain of the company. By this means better order and more efficient work are secured.

Pittsburgh Central

— The Junior C. E. Society of the First English Church of Braddock, Pa., Rev. Wm. J. Bucher, pastor, now numbers 44. It is their aim to raise at least $20 this year for mission purposes. On the ninth anniversary of the congregation's worshipping in their own church home, April 13, 1899, these Juniors gave an entertainment, the proceeds to be used toward beautifying the lecture room. The Senior C. E. of Braddock is doing good work. They pay $36 per year on the pastor's salary.

OHIO

— The Executive Committee of the Luther League of Ohio have sent the following circular letter to all Lutheran pastors and young people's societies in that State:

Desirous of cultivating a closer fellowship among Lutheran Young People, the Luther League of Ohio, through its proper officers, addresses this letter to the officers and members of all Young People's organizations in all the Lutheran Churches in the State of Ohio.

How fitting, is it not, that all Lutheran societies, by whatever name now called, should be united in one common organization? For they have one common faith, they "acknowledge the Word of God as the only infallible rule of faith and practice, and the unaltered Augsburg Confession as a correct exponent of that Word." To all who

A. C. GRIMM,

47 EAST 19TH STREET, BETWEEN BROADWAY AND FOURTH AVENUE, NEW YORK.

STAINED, . . LEADED . . AND . . MOSAIC. . . GLASS FOR . . . . CHURCHES . . . . AND . . . DWELLINGS.

MEMORIAL WINDOWS.

accept this statement of faith the Luther League comes, seeking a closer fellowship.

The objects of the League certainly commend it to you as Lutherans. There is surely needed an organization whose object is to keep the young people true to their confirmation vows; to protect and guard them against dangerous and vicious influences of various unchurchly and unbelieving associations; to secure to the Church among the members of the various societies deeper love for her doctrines and stronger devotion to her principles.

An invitation is hereby extended to every society in the Lutheran Church to unite with the League and to assist in lifting higher and higher our Lutheran standard. Such union will not necessitate (unless it is so desired) a change of name or relation to any other organization. Shall we not hope to have your society identified with the Luther League of Ohio? The constitution which we inclose will explain fully the workings of the League. We trust you will send a representation to our next meeting in Canton.

In all probability this letter will come into the hands of some Lutheran pastors in whose congregations there are no organizations of this character. We would respectfully call the attention of such to this movement, and, if practicable, commend to them the idea of forming a local League. Further information will be cheerfully given by either of the corresponding secretaries.

— The Luther League of Trinity Church of Ashland, Rev. A. H. Smith, pastor, has undertaken the support of a native sub-pastor in India for four years, Sudarsauam Matthew by name, at a salary of $36 per year.

— During the illness of Rev. J. G. Neiffer of our church at Dayton, the Luther League took charge of the evening services, the pastor only being able to conduct them in the morning.

Write your Notes and Papers in Shorthand.

WAMBAUGH'S PHONOGRAPHY is a light line system, easily learned, easily written and nearly as legible as long hand. Is based upon simple rules, uses no arbitrary word signs and has no equal in legibility and brevity. The assistance of a teacher is not required. All inquiries from students cheerfully answered without charge when return postage is enclosed.

Price, $1.00, single copy; discount on quantities. Money refunded if not found as represented. Address

W. J. WAMBAUGH, S. O. School, Jumonville, Pa.

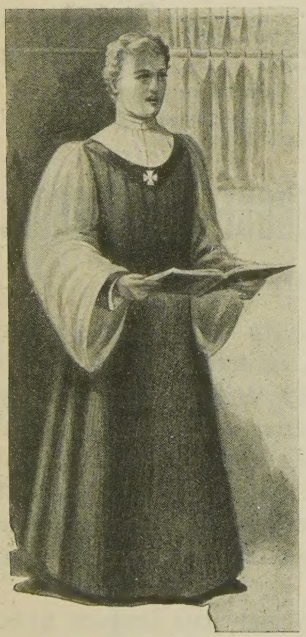
— The young ladies' sewing circle of Jerusalem congregation, Canton, Rev. L. F. Myer, pastor, meets every two weeks and does needle work for families in the church or others. The proceeds are devoted to church work.

— The Luther League of the Martin Luther Church, Canton, Rev. G. M. Schmucker, pastor, reports more members enrolled than ever before, and more activity than usual. During the Lenten season each member invested a talent, the gains to be brought after Easter.

ILLINOIS AND INDIANA

— The young people's societies of the Swedish congregations on the South Side, Chicago, Ill., held a union meeting in Pullman on March 25. An interesting programme was rendered.

— The young people of our church at Syca-



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BROADWAY, Cor. 31ST STREET.

more, Ill., are very busy raising funds for a pipe organ for the church.

— The Endeavor Society at the Pleasant View Church, Ripple, Ind., which was reorganized some time since under the supervision of the pastor, Rev. A. J. Kissell, is in a flourishing condition. The society has recently given $5 toward the education of a young lady who is preparing herself for missionary work in India.

NEW JERSEY

— The Luther League of Trinity English Church, Elizabeth, held its second open meeting on March 23. There was a large attendance, including the members of the Young People's Union of the German Church, accompanied by their pastor, Rev. C. G. Fischer, and the president, Frank Schneider, who is also the president of the Luther League of New Jersey. The programme consisted of "Opening devotional exercises;" the "Wedding March," from "Les Huguenots," by John Johnson; reading, "Who Luther Was," by Miss Frieda Reichert; selection by the choir; vocal solo, "Forever with the Lord," by Master Richter of Brooklyn; singing of "A Mighty Fortress is Our God;" a talk on "Our Lutheran Emblem," by the pastor, Rev. Mr. Krapf; a talk on Da Vinci's masterpiece, "The Last Supper," by the president of the League. Mr. J. A. Laurvik. Mr. Frank Schneider then spoke encouragingly of the outlook for Lutheran work in the State. Rev. Mr. Knabenschuh of Brooklyn, in an address full of good humor, gave not a little of good advice and encouragement to the Lutheran workers in Elizabeth. He was followed by Rev. C. G. Fischer, who extended the greeting of the Germans to the English. With the singing of the "Rally Hymn," prayer and benediction the meeting was closed.

— The Young People's Union of the German Church of Elizabeth, N. J., recently raised $181.43 through an entertainment which they gave. One hundred and fifty dollars of this amount was given to the church fund, the balance going into the treasury of the League. A chief feature of the entertainment was a military flag drill by eighteen young ladies, all of whom carried American flags with the exception of the sergeant, who carried a blue silk banner with the name of the union in gold letters, and which had been presented to the union by the church council. The union has also donated $10 to the mission at Anderson, Ind., in charge of Rev. W. J. Finck, and $2 toward the new church being built by the Rev. Luther D. Reed at Allegheny, Pa.

DISTRICT OF COLUMBIA

— At a recent meeting of St. Mark's Luther League of Washington the following tribute of love to the memory of Rev. H. Louis Baugher, D.D., was adopted:

Whereas, For the first time in the history of our League God has called from active service to everlasting rest one of our honorary members, Rev. H. Louis Baugher, D.D.; and,

Whereas, The Luther League of America and St. Mark's League have suffered a great loss in the demise of our esteemed brother; therefore, feeling deeply our irreparable loss, we his sorrowful co-workers *unanimously*

Resolve, First, that in the death of Dr. Baugher we have lost a faithful and beloved member of our League, whose zealous co-operation and wise council will be sadly missed in our work and the advancement of our church.

Second, that we recognize the loving kindness of Divine Providence in releasing him from a life of pain, trouble and affliction, to a life of joy and happiness.

Third, while we bow in submission, having confidence in the infinite love of our Heavenly Father, yet we greatly regret that a life so full of usefulness and marked with such distinguished ability should have been brought to such an untimely termination.

Fourth, that as a League we extend to the bereaved family our united sympathy, and assure them that we, too, share in their great sorrow for the noble man for whom we had pictured many years of brightness and usefulness for the future.

Resolved, That a copy of these resolutions be sent to the family of Dr. Baugher, and be published in the LUTHER LEAGUE REVIEW. John C. Bowers, J. A. Harrold, Committee; Cornelius Eckhardt, President; Oscar Noack, Secretary.

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